had arisen, but men only had eyes for this virtue when it was depicted on the walls in a large script that was legible to the whole community. Moral qualities are not recognised as virtues, endowed with names, held in esteem, and recommended as worthy of acquisition until the moment when they have *visibly* decided the happiness and destiny of whole societies. For then the loftiness of sentiment and the excitation of the Inner creative forces is In many so great, that offerings are brought to this quality, offerings from the best of what each possesses. At its feet the serious man lays his seriousness, the dignified man his dignity, women their gentleness, the young all the wealth of hope and futurity that In them lies; the poet lends It words and names, sets it marching in the procession of similar beings, gives it a pedigree, and finally, as Is the way of artists, adores the picture of his fancy as a new godhead—he even teaches others to adore. Thus In the end, with the co-operation of universal love and gratitude, a virtue becomes, like a statue, a repository of all that Is good and honourable, a sort of temple and divine personage combined. It appears thenceforward as an Individual virtue, as an absolute entity, which It was not before, and exercises the power and privileges of a sanctified super-humanity. —In the later days of Greece the cities were,full of such deified human abstractions (if one may so call them). The nation, In its own fashion, had set up a Platonic " Heaven of Ideas " on earth, and I do not think that Its inhabitants were felt to be less alive than any of the old Homeric divinities.